CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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The Minor Review.

ART. 5.—*David Millard's True Messiah in Scripture Light.*

THIS is an enlargement of the popular and useful work, *The True Messiah Exalted.* It contains the substance of that publication, and incorporated with it a reply to the several answers which have been written to it. It assumes, therefore, a more controversial aspect, and is engaged in unpleasant personalities; unpleasant, not because there is any want of decorum or moderation in Mr Millard, but because all personality in religious debate is necessarily unpleasant. Considering the provocation which Mr Millard has received, and the abusive mode in which his opponents have treated both him and his opinions, we confess we look with respect upon his coolness and candor. His book, however, in this enlarged form is less fitted to be useful, than as it was originally written. There is more extraneous and unnecessary matter in it; and it has lost something of the perfect simplicity and directness, which has rendered it so acceptable and convincing to a certain class of readers. We hope, therefore, that none will attempt to substitute this in the place of the other for the purposes of distribution.

We do not agree to all the sentiments of this writer, nor do we think him correct in all his interpretations of the several texts he adduces and illustrates. Being, as we presume, uneducated in the original languages of the Scriptures, he must of course be liable to some errors in biblical criticism. But we think him to be valued and commended as a plain, judicious and forcible defender of the truth—who sees clearly and expresses himself in language that every one can understand and it is matter of sincere congratulation to every lover of the truth, that the true doctrine of revelation may be so powerfully supported by one, who knows the Holy Book, only through the medium of one imperfect version.

It was however in his power, we think, to have done more good by using more the aid of learned critics within his reach. He ought not to have feared to say, and to give his authority for saying, that there are errors in our translation, and that there are false readings in our text. If he had done this, he would at once have scattered information which ought to go abroad, which it is disgraceful to try to conceal in the present state of the world; and would also have been able to give more satisfactory explanation of some texts, which he now very poorly manages. We think, for example, that he ought decidedly to have rejected the spurious verse 1 John v. 7. We are astonished at his hesitating to do it; especially as he quotes Adam Clarke's (the methodist) authority for its rejection. But he says, "Many would doubtless consider me justifiable from this testimony to pass the text over unnoticed; but I do not wish to avail myself of this opportunity to get rid of it. As the text stands in our present translation of the bible, I shall not throw it away." Now he ought to throw it away. We cannot conceive that a man is justifiable in using as scripture what he knows not to be scripture.

We do not know that there is any thing new in the arguments which our author presents, and we find that he uses not only the reasoning, but sometimes the very language of other writers. He should have acknowledged this.

The first chapter treats of the unity of God, showing the doctrine of the Trinity to be unscriptural, and unreasonable, and tracing it through the history of the church to a human origin. From some remarks on the pretence of mystery, which is set up to conceal the doctrine from scrutiny, we extract the following, as a good specimen. The author is replying to Mr Hamon, who had said that as no one can understand the doctrine, no one can pronounce it a contradiction.

"Now if he admit that he is perfectly ignorant concerning it, as well as myself, I know not why he should question what I state concerning it, even should I say it implies a contradiction. If we neither of us can have any knowledge of this supposed mystery, he has no more authority to say it does *not* imply a contradiction, than I have to say it does. From his representation it may or it may not; how does he know?"

We give another specimen from the section on the personality of the Holy Ghost.

"Is it not astonishing to find such remarks from the pen of a Trinitarian? "No matter whether we say there is a personal distinction between the Father and the Holy Ghost, or not!" This appears to me about equivalent to saying it is not much matter what we say, if we will only say we believe in Trinity, and it is a manifest fact, that Trinitarians say and believe very differently about their doctrine, yet their fellowship for each other remains good, while they contend for Trinity, and declaim all who conscientiously dissent from them. It is, however, not to be thought strange, that people should think and talk very differently about that which they themselves confess they have no knowledge of."

Again, after quoting several texts, he asks,—

"Did a *person* descend upon the disciples like a rushing mighty wind, and fill the room where they were sitting? Does God *pour out* a *person* upon all flesh? Did God *anoint* Jesus of Nazareth, with a *person?* What conception can we form of a God in three persons—the first person takes the third person, and anoints the second person with him? Does the idea appear shockingly absurd? To me it really does, and I would to God that every Trinitarian would see it."

The second chapter treats on the *Sonship of Christ*, and is intended to show that he is the son of God, properly and literally, by being not *created* of God, but *derived* from him. This is followed by various proofs that he is a distinct being from God. We quote one paragraph which is strongly and conclusively stated.

"Christ is frequently represented as praying to his Father. Trinitarians, however, have a *rare* skill to dispose of this as well as a hundred other things, by resorting to their *two nature* scheme. They tell us it was only Christ's *human nature* that prayed to his *divine nature*. Were there no scripture to overthrow this assertion, every candid mind ought to despise so poor a subterfuge, as to assert that one part of Christ prayed to another part of himself. But what will not a Trinitarian rather resort to, than relinquish his *mysterious*, self-contradictory doctrine? Will scripture support the assertion that it was only *human nature* that prayed? I think not. "Now, O Father, glorify thou me with thine own self, with the glory I had with thee before the word was." John xvii. 5. "That which prayed was with the Father before the world was, while *human* nature was not created till after the world was made; therefore it must have been his divine nature that prayed, if it be true that he possessed two whole natures. But if in his *divine nature* he was the supreme God, I ask who did he pray to? and what cause had he to pray at all?"

The third chapter contains an examination into the scripture language respecting the titles, works, and honors of Jesus Christ. Under the last head there is force in the following.

"As to Mr H.'s charge that I worship two Gods, it is unjust. My views on this subject are stated too plain to be misunderstood. I worship one *God*, and one *begotten Son;* one God and one "*Lamb* that was *slain*." How would Mr L. relish the statement saould I say that he worships *three Gods?* And would not my charge be better supported than his is? Let the candid judge.

"We will now attend a little to Mr Luckey:—He states that "Jesus Christ claims, and the Father commands angels and men to address to him, the *same* worship that we are called on to address to the Father. And the conclusion is, that he must be God in the sacred Trinity of persons, or the bible is a dangerous source of idolatry." p. 219. This is a statement which I challenge him to prove. When and where did Christ claim to be worshipped as the very God? When did God command men and angels to worship his Son as any other than "his first begotten," or as a "*Lamb* that was *slain?*" Who was God's first begotten? Was it the supreme God himself? Are we commanded to worship Jehovah as *the first begotten*, and as a *Lamb that was slain?* What will not Mr L. rather advocate than relinquish his strange mysterious doctrine?

"He winds up his remarks by saying that Christ must be God in the Trinity, or the bible is a dangerous source of idolatry! Is it not astonishing to meet such remarks so frequently from the pen of one who professes so much regard for the scriptures? As much as if Mr L. had said Trinity must and shall stand; and if the Scriptures will not support it, away with them, they are not fit to be among people.

"As the bible teaches us to worship the Lord God and his only begotten Son, it is the standard for us to go by. But Mr L. instead of making the bible his rule to determine what idolatry is, makes *Trinitarianism* a rule to *judge* the bible by; and asserts if the doctrine of the Trinity is not true, the bible is a dangerous source of idolatry. O preposterous thought! What if Mr L. after all his struggle to support the doctrine of the Trinity, should, like the amiable Robinson, who had written volumes to defend it, or the pious Dr Watts, be constrained to give it up? Would he then think the bible a source of idolatry? How would his hard, censorious remarks look to him?

"In page 232, Mr L. tells what he considers idolatry to be: that it is, "the act of addressing the worship due to God only, to any of his creatures." I feel no disposition to reject this definition of the term; but in my view, there is a difference between the worship we are to pay to the Son of God, and that which is due "to God only." As I do not consider the Son of God to be the very God himself, of course I do not pay to him that worship which belongs to God only, but worship him as one *begotten*, and one *slain;* and of course on Mr L.'s explanation of the term, I am free from idolatry.

"While Trinitarians contend that it is idolatry to worship any thing but the very God, I would ask, is their system free from danger in this respect? They tell us they worship Christ, and that he is *very man*, as well as *very God*. I would then ask, do they worship the whole of Christ, or only a part of him? If they worship only a part of him, they are certainly dishonest in their worship; and if they worship the whole of him, they must worship *very man*, as well as *very God*. But on this principle, their own statements would prove them idolaters, since *very man* cannot be *very God*."

The fourth chapter shows, by applying the Trinitarian's mode of reasoning to other subjects, that it is wholly fallacious and unsound; since it would equally prove Moses to have been the one true God, and is stronger in support of the doctrine of transubstantiation, than in that of the trinity. Much of this is taken from the excellent writings of NOAH WORCESTER, and is worthy careful attention. We have no room for further extracts, except that of a short passage in the conclusion:

"It is indeed my hope and belief, that God will be more merciful to many Trinitarians, than they have been to many of their dissenting brethren; for should he think proper to try them by their own standard, their situation must be extremely dangerous. Should God even insist on a belief in the doctrine of the Trinity from them, as a term of admission to the joys of heaven, as they have made it a term of admission to the privileges of the church on earth, can it be expected he will admit of the belief of it in twenty different ways, completely contradictory to each other? When I hear a person say he believes in the doctrine of the trinity, I know not in what sense he understands the term; so various are Trinitarian views. If the doctrine then be absolutely essential to salvation, in what sense must a man believe in it, in order to escape the anger of the judge."

Having thus gone through this little book, we are almost inclined to retract what we said of the preference to be given to the former work of Mr Millard, for there is an addition to the present of much valuable matter. It needs only to be separated from its abounding personalities, and polemic tartness, to render it one of the best treatises for popular distribution, with which we are acquainted.

ART. 6.—*Mr Bigelow's Address before the Massachusetts Peace Society.*

THIS Society owes its origin to an eminent living philanthropist, Rev. NOAH WORCESTER, D. D. whose labours, for many years, have been unceasing in the promotion of its objects, and who is devoting the autumn and winter of his life in building up institutions of Peace. Several hundreds of names are enrolled on the Society's records, as members, who live in various parts of this commonwealth, and in the country, and embrace the learned professions, the agricultural, mechanical, and mercantile classes.—The "Friend of Peace," is periodically published; occasional pamphlets are sent forth, and the discourses pronounced at the anniversary are usually printed. The orators have been DAWES, RITCHIE, GALLISON, QUINCY, SAVAGE, R. SULLIVAN, BIGELOW,* whose productions have delighted large audiences, and been read with gratification in this and in foreign countries. The principles of this society are not visionary. No quixotic schemes are entertained of miraculously subverting the order of nature, or holding in peace the passions of men. The society aims not to weaken the power of governments, or loosen the ties of allegiance. Its aim is to inculcate an enlarged benevolence, which o'erleaps boundaries, rivers, mountains, seas, oceans, continents; which disregards sects, colours, languages, political distinctions; which acknowledges a brother in any human being, and seeks to enlighten, reform, exalt, and bless mankind; which purposes to eradicate ferocious passions, unjust sentiments, exclusive rights, ambitious projects, unchristian antipathies, from the breasts of men; which labours to give rulers correct sentiments of their responsibility, and equality with their constituents, in the sight of God, and to restrain subjects from urging their governors to violate the rights of others; which, in fine, recommends peace, as natural to our condition, as in harmony with the ways of providence, as promotive of human dignity, honour, and prosperity.

Mr Bigelow's address is worthy of the occasion, and will not disappoint the readers of the discourses that preceded it on similar occasions. Its language is chaste, its style pure and forcible, and its sentiments sound. The patriot and the christian, of whatever party or sect, cannot, in candour, dissent from the principles inculcated, or resist the argument by which they are enforced. The author contends that war is not congenial with our natures; that is a violation of our natural feelings, and an outrage upon the harmony of God; that it is unnecessary as well as criminal; that it opposes the progress of civilization, knowledge, and happiness; that it resists the progress of our natures in improvement and true glory; that its aliment is derived from, and that it is allied to, the basest passions and the most degrading feelings of our nature. He thinks there are indications of a revolution in sentiment on this subject; that as the chief causes of war have ceased, so an abhorrence of it is rapidly prevailing; that rulers and subjects, magistrates and people, are perceiving that wars thwart the designs of our Creator, debase our natures, spread the pall of ignorance and gloom over improvement, and act suicidically upon the vain-glorious, ambitious, and unprincipled, who thirst for revenge, conquest, and bloodshed.

We cordially recommend this ingenious discourse to our readers,—to those who, from principle, advocate the cause of Peace Societies, and to those who, from misapprehension of their objects, sneer at and oppose them. We are aware that it is hardly just to the author, whose whole address would be considered valuable extracts if transferred to our columns, to select portions of it to illustrate the correctness of our judgment upon its merits. But we cannot forbear, in preference to extending these remarks, from enriching our pages with a few paragraphs, taken almost at random from the address, hoping our readers will resort to the discourse itself for further gratification, and that it may be the means of acquiring new members, additional consideration, and wide influence to a Society which does good, as the handmaid of christianity, the lover of mankind, the instrument of God.

"It is said that war is a calamity, the recurrence of which no human foresight or exertions can prevent. But it is difficult to conceive that an act originating in the exercise of the will of man, cannot be prevented by him. To those, at least, who believe that he is a moral agent,—that his conduct is decided by motives presented to his understanding and will,—the opinion that he cannot avoid war, is no less absurd than the opinion that he cannot avoid theft, robbery, or murder. The commission of one crime depends upon the same principles in the nature of man, as the commission of another. Every offence is the effect of temptation upon his bad appetites and passions. The difference consists only in the magnitude of the transgression."

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"The truth is, mankind are misled on this subject by early instruction,—carried away by numbers—overwhelmed by the authority of great names,—pressed down by antiquity and by precedent. The mind is subjected to a tissue of deceptions and frauds, practised upon it from infancy. It is taught to gaze with admiration upon the great names which war has made. It is taught to estimate character, genius, talents, courage, virtue,—every thing which adorns and enobles,—by rules and standards fitted and adjusted to a warlike state of society; and thus men acquire what they believe to be almost intuition on this point. War is necessary, because it has been the business of the world,—because it has afforded occupation for one half of the population of the earth in all ages. War is useful, because it has made nearly all the great men that ever lived. Take away, they exclaim, from the history of the species, all that appertains to war and conquest, and what an uninteresting, barren, desolate retrospect have we left! Some eminent lawyers and physicians, a few profound divines, and learned judges, here and there a great orator—doubtful if they would have been so, but from the excitements growing out of the events of war! Now and then a good poet—questionable even this, if they could not have sung of arms! Thus men think, talk, and declaim; and thus are cheated to believe that wars cannot be prevented. But where is the man who has undertaken by fair and legitimate deduction, from any principles applicable to human conduct, or from the nature of things, to prove that war is necessarily entailed upon the race of man? What moralist has ever come to this result? What writer upon the nature or history of man has ever shown that a love of war is born with him, interwoven in his very nature, instinctive and incorrigible? Can any investigation on this point ever terminate in any more sensible or satisfactory conclusion, than that wars always have existed—therefore they always must exist."

Speaking of the indications of the prevalence of peace, Mr Bigelow remarks:—

"The universality of commerce, and the consequent distribution of wealth, among all the classes which compose modern communities, has created a great and powerful interest, essentially opposed to wars. The times are not far back, for they belong to modern Europe, when the whole of society was composed of but two classes,—the feudal chiefs and their vassals; in other words, captains and their soldiers. The very construction of society was military; its whole occupation military. The only acknowledged reciprocal right and duty, was that of command and obedience. The wonder is, not that such a state of things should produce wars, but why they were not continual; that there should have been enough of peace to have taught mankind its blessings. This constitution of society, literally embracing the whole of Modern Europe, continued for ages and centuries. There was but one productive art, that of agriculture, connected with it. This was indeed a humble art, and apparently existed only, because men must be fed, to fight. Into this rugged and iron-bound state of the world, the spirit of commerce insinuated itself. Industry and economy became social virtues. Legislation changed its objects. The occupations of men from being warlike became pacific; and the whole aspect of society has been changed. When it is considered that this great, and growing, and permanent interest is pacific in its origin, character, and influence, and what it has accomplished even in the course of the last half century, it is not perhaps too much to say, that it forms a decisive indication that peace will finally prevail."

After pourtraying some of the miseries of war, with a masterly hand, he says:—

"Happy indeed for society, if the baneful effects of war could be limited to inroads upon the bodies of its agents and victims. But mangled minds, depraved hearts, vitiated appetites, brutalized passions,—on what pension roll shall these be placed? What asylum can society offer for this mass of intellectual disability, but her hospitals? What protection can she offer to herself against this tide of mental depravity, but her penitentiaries?"

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"Peace, on the contrary, softens and subdues the passions. Its first teachings are fraternal. Those passions which it cannot subdue by discipline, it seeks to control by legal restraint. It establishes a social compact, which embraces all nations. It brings men together from distant regions, without the weapons of death in their hands, and with the feelings of humanity in their hearts."

Of the influence of peace on social and political happiness, he says:—

"It is not sufficiently realized, even by ourselves, how much we are indebted for our social happiness, and national greatness, to the continuance of peace. Suppose we, like the nations of Europe, had passed two thirds of the last forty years in carrying on public war. Our representative systems *might* have remained unchanged—our elections free as now—but what would have become of the social and political happiness of the people? How much less burthened, distressed, and despoiled, than the people of those countries devoted to public war? It is not, therefore, so much owing to the *freedom* of our political institutions, as to our *happy freedom* from wars, that we are a great, growing, and prosperous people."

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* The name of one of the orators is not recollected.

Christian Register.

BOSTON, FRIDAY, FEBRUARY 6, 1824.

Police Laws. We observe by some of the public papers, that the Legislature of Ohio has under consideration a bill which provides for the appointment of guardians to take charge of the property of habitual drunkards. Such a law, we believe, already exists in many of the states, and very salutary effects have resulted in most instances tn which it has been put in execution. The very unpleasant nature of the task, is probably the reason why our magistrates have not more frequently put it in execution.

There is another subject in some degree connected with this, and, in our view, of still greater importance, which has not, we think, been made a subject of legislation; at least not to that extent which it seems to us the circumstances of the case demand. We allude to the subject of a power to remove, forcibly, the children of those vicious parents, who neglect the support and instruction of their children, and encourage them in begging from house to house, or in depredating on the property of others. No one, who attends to the subject, can doubt that there are great numbers of children of this description in our cities, who, if removed from their parents, might be made useful members of society, instead of becoming, as without some such expedient they assuredly must, subjects of our penitentiaries, and perhaps of the gallows.

We are aware, that there is such a thing as legislating too much; and that considerable evils would be liable to arise from granting extensive discretionary powers to our magistrates. But, that there are very many instances where the public good demands the exercise of these discretionary powers, will not, we think, be controverted by any person of common observation. The crime of intemperance, from which a great part of the poverty and vice of the community springs, does not seem to be viewed by our laws in the light it deserves.—An habitual drunkard is an enemy to society, and has not only forfeited all claim to its protection, but has rendered himself obnoxious to the power it has, or should have, to restrain and punish all who sin against its vital interests. And why should not society assume and exercise the right to punish, by confinement in a house of correction, and a subjection to constant labour and abstemious habits, all who are habitually intemperate?

It is a fact, too notorious to be concealed or doubted for a moment, that there are large numbers of men in all our cities, who earn enough by their labour to support their families comfortably, but who spend the whole, or nearly the whole of their earnings in gratifying their beastly thirst for ardent spirits, leaving their children undisciplined and uninstructed, and subjecting their wives not only to the greatest privation, and to the severest labours for a subsistence, but also to the most gross abuse and ill-treatment. The thief and murderer is hardly a greater curse to society than such a man;—and why should he not be made to feel its resentment at such a disregard of its claims, and such an outrage upon reason and humanity?

And here we cannot but inquire if our system of granting retailing licenses might not be improved. In the first place, are they not multiplied to a very unreasonable extent,—and secondly, are they not granted, in a majority of instances to men entirely unworthy the privilege, and incapable of using it with discretion? We could call by name, if we chose, more retailers than would be willing to have their practices exposed,—who habitually supply notorious drunkards with liquor, when they know that their families are suffering at home for the necessaries of life. Are such persons fit to be entrusted with retailing licenses?

In the February number of the Missionary Herald, a long extract is given from the journal of Gabriel Tissera, a young man, a native of the island of Ceylon, who for some time acted as an interpreter for the missionaries on that island, and who has lately been licensed by them as a preacher. From this journal it appears that the notions of the natives respect the happiness of another life, and the qualifications for attaining it, are exceedingly low and gross, though we should judge that they are not wanting in disposition to understand and practise their duty, provided they could be properly instructed in it. We regret to find that the native teachers are closely copying their masters, and addressing their hearers in the same metaphysical, and, to them, necessarily unintelligible strain as the missionaries themselves. They seem to place the whole of religion in certain mental exercises, and tell them that good works are of no avail toward their salvation. The following extract is an account of a religious conversation of Tissera with some of the natives:

"A man after hearing me said, 'Give me a plan how to work out my salvation.' He was not content with my telling him, that he must repent and believe in the Saviour. Nor was he any more satisfied when I explained to him what repentance and faith were, and who Jesus Christ was. He said, 'What good thing shall I do that I may have eternal life.' The people often tell me that merely the affections of the heart, as repentance, faith, &c. are not sufficient for salvation, but there must be some external work which must be done before we can be saved. And they sometimes solicit me with importunity to tell them what the good work is which they must do. . . A woman who had heard me on a former occasion refused to hear now, saying, 'What is the use of hearing you without doing *good works?*' They are quite offended with me me when I tell them that good works cannot save us."

We would not impeach the motives of the missionaries, in their manner of intercourse with the people, though we cannot but speak in strong terms of disapprobation of their general style of preaching, and the system of doctrines they inculcate. However correct and upright our intentions may be, it cannot be innocent in the view of heaven to tell the natives that good works have no good influence in procuring their salvation. They understand none of our far-fetched distinctions, and will be as likely, if they embrace Christianity at all, to place dependence on certain mental exercises and creeds, as they now are to content themselves with the performance of deeds of charity or penance, which have no connexion with the heart. What is the necessity of separating good conduct and purity of heart and affections, or of intimating that *one* which is the almost necessary offspring of the *other*, is not an acceptable and available offering, to him who has told us, that we are finally to be judged according to our works;—and who, in imparting a rule for judging the moral and religious standing of our brethren, has said,—"by their fruits ye shall know them."

It not only cannot be necessary, but, in our view, cannot but be criminal to speak in so unguarded a manner respecting the value of the external character. We cannot think so ill of the missionaries, as to believe that they are indifferent to the external deportment of their converts. And if they are not, why do they pursue a course that is directly fitted to discourage every effort at reformation? Is it possible that a gross and sensual and indolent people should not be confirmed in their iniquities, when told that moral purity and external virtues are totally inefficacious and unavailable in the sight of heaven?

Force of truth. In the last number of the Connecticut Courant, published at Hartford, we noticed with much satisfaction the following advertisement:

'Assured that 'this is life eternal,' to know 'the only true God,' and Jesus Christ, whom he hath sent; I have for some years past endeavoured to examine the Scriptures with particular reference to this interesting subject, "looking unto Jesus" for the guidance of that spirit of truth which he promised his disciples. The result of these researches is a full belief that the doctrine of the *trinity* is not revealed in the word of God. To excite all to 'search the Scriptures,' I now offer to the public,—An examination of the divine testimony concerning the character of the Son of God.

HENRY GREW.

To be had of Messrs P. B. Gleason & Co. and of the Author. Price 12 cents. $1.25 per doz. —70 pages."

'Thus we see the believers and defenders of the doctrine of the divine unity springing up all around us. The apparent honesty and piety with which this man has pursued his inquiries, is worthy the imitation of all. Let men come to the study of the Scriptures with a meek and humble spirit, with minds unfettered by prejudice, open to the reception of truth and fearless of following where she leads, however it may cross their old opinions or condemn their previous belief,—and we have no apprehension but that they will, with Mr Grew, adopt the conclusion, that "the doctrine of the *trinity* is not revealed in the word of God.'

On Sabbath evening, the 25th ult. a sermon was delivered in Park-street Church, by Rev. S. P. Williams of Newburyport, before the "Young Men's Education Society of Boston." A contribution was made on the occasion, amounting to $121.

On Sabbath evening, Jan. 18, the young men of the Methodist Episcopal church in this city formed an association, to be called the "Young Men's Methodist Missionary Society of Boston and Vicinity."

ORIGINAL COMMUNICATIONS.

SWEDENBORGIANISM.

For the Christian Register.

Emanuel Swedenborg, the founder of a sect that has made some progress in our country, was born in Sweden, and died in London in 1772, at the age of 84. He was a distinguished scholar in different branches of literature and philosophy, before he devoted himself to theological speculations. When a youth, he published a collection of Latin poems. He engaged with great ardour in natural science, and published several works on physical subjects, especially one in three folio volumes, which made his name known throughout the north of Europe. He was undoubtedly a man of more than common talents,—of a bold imagination,—and considerable learning. That he was a visionary, none will be disposed to deny; that he was a fanatic, is tolerably clear; that he was sincere, we may with all charity admit. His system of theology may be viewed in its intellectual and in its moral character. The most distinguishing traits of the former are the correspondences, and the internal sense of scripture. By the doctrine of correspondences, Swedenborg meant to imply that every thing on earth has its resemblance in the spiritual world. His words are "every thing in heaven is on earth in a terrestrial condition; every thing on earth is in heaven in a celestial condition." The world in which we live is but the prototype of the heavenly state, and the correspondence is traced even to the most minute and disgusting materials. Swedenborg was not, however, the discoverer of this wonderful similarity of the spiritual to the material world.—It was a favourite doctrine of the Jewish Rabbins; and in the time of our Saviour had become incorporated into their system of theology. Of this notion the author of the epistle to the Hebrews avails himself, and arguing with the Jews on their own principles, proves the superiority of the new dispensation to the old ritual. Swedenborg indeed acknowledged that the doctrine of correspondences was the foundation of the Egyptian hieroglyphics, but asserted that its mysteries were unknown from the time of Job, till they were revealed to him. Whether his imagination, awakened perhaps by the probable character of the ancient hieroglyphics, but led on by the suggestions of Jewish doctors, was not his guide to this knowledge of the heavenly world, can be determined only by the acquaintance which we suppose him to have had with the Jewish writings or notions. It seems still more probable that he was not ignorant of them, when we consider that his other grand doctrine, —that of the internal sense of scripture—was the end and aim of Jewish study and Jewish instruction, and was from the Rabbins adopted by the christian Fathers, and made the basis of many of their interpretations and schemes.—The notion of two senses in scripture—an internal and an external—prevailed from an early time in the christian church; and with the exception of Chrysostom and a few others, who were, comparatively speaking, literal interpreters, the Fathers are full of allegorical explanations of paragraphs and sentences and words. The Jewish cabalists carried this to the most ridiculous extent, and searched into the mysteries of letters; and from them directly, or through the works of the christian interpreters, who seem to have been deeply versed in this part of Jewish literature, and who united with it the visions of the heathen philosophy, Swedenborg might have derived materials for the construction of his system of allegorizing and spiritualizing scripture.

The moral character of Swedenborg's theology, when fully pourtrayed, is licentious. His doctrines concerning the social relations are dangerous to order and virtue, and his descriptions of the future state sensual. They are not brought into view by his disciples among us, and I am very far from believing that such ideas are admitted by them; certainly they are not received as principles of conduct, if they belong to their faith. This, however, is owing partly to the caution required of a new sect; but chiefly to the character of those who have formed its professors. They have been persons of rather a speculative or a mystical cast of mind, who have been attracted by the opportunity afforded for the exercise of ingenuity or an ardent imagination, and whose moral cultivation has preserved them from the contaminating influence of the impure parts of Swedenborgianism. But let this system, in its full moral tendency, be taught among the lower class of the community, and prevail to any considerable degree among them, and we shall find that it will break down the barriers of virtue, and introduce immorality and disorder. Its licentious spirit will be caught much more easily than its intellectual meaning, and it will become the minister of wickedness.

I do not apprehend that Swedenborgianism will gain many proselytes in this portion of our country. The study necessary for an acquaintance with its principles, the obscure nature of its phraseology, and the moral feeling of society are against its prevalence. But especially it will be counteracted by every advance which correct principles of interpretation shall make. The enlightened student of scripture need not employ his time in examining the evidence in favour of Swedenborgianism. He encounters in its very ground-work, error and absurdity. He knows that a system, founded on principles of interpretation so manifestly false, cannot be supported by any evidence.—The number of Swedenborgian societies in the United States, is said, by a writer in a late number of the Christian Spectator, to be twelve. These sentiments have not at present, therefore, acquired much influence; and every theological seminary in which biblical interpretation is pursued, whether it subscribe to an orthodox or an Unitarian faith, and every step made by the community in an acquaintance with the sacred writings, will present an obstacle to the progress of Swedenborgianism.

S.

For the Christian Register.

Mr Reed.—I wish you would insert the following short extract from the last number of the Edinburgh Review, in the Christian Register. The sentiments expressed are peculiarly entitled to attention, as contained in a work which has never been distinguished for the austerity of its religious character. They relate, also, to a subject of no little importance to the moral purity of those who are most easily corrupted by such indirect and beautiful temptation. I have heard an interesting young lady sing before company, without apparent consciousness of their licentious breathing, certain lines of Moore, which, to my mind, convey the infamous idea, that passion may justly throw a veil over any prostration of moral principle, or of virtuous feeling. It seemed to me a dangerous temptation, to expose an open heart to the corrupt influence of such verses, aided by the charms of rich and subduing music.

"A great deal of the lyric poetry of the present day, we fear, is doing an injury which its authors will never be able to atone for. It is not gross or indecent, indeed, but something worse,—loose, voluptuous, and seductive,—covered with a slender veil of sentiment and refinement, just sufficient to procure its admission into polished society, but certainly far from sufficient to take away its power of corruption. To see a young and innocent girl, in the midst of an applauding drawing-room, singing with unconscious simplicity certain sweet and pathetic verses, the true meaning of which, if plainly spoken out, must drive her in confusion from the room, is a spectacle now nearly as common as it is lamentable. That the fair singer can long continue to read these eloquent lessons of a licentious morality, without in any degree understanding them, or ultimately suffering from their contagion, is hardly to be expected."—*Edinb. Review*, No. lxxvii. p. 70.

For the Christian Register.

Mr Reed.—There appears to have been a good deal of controversy of late between the respective friends of orthodox and liberal christianity,—which system is most acceptable to irreligious people. On the one hand, it is maintained with much confidence, that the doctrines of the Evangelical system are of immoral tendency and such as are eagerly embraced by men of loose principles and irregular habits. On the other hand, the most bold and confident assertions are made of a directly opposite bearing; and it is maintained that the Liberal system has ever had for its friends and abettors the immoral part of the community; and that persons of this character have usually been irreconcileable in their opposition to Evangelical preaching.

I am not disposed, Mr Editor, to admit the justice of either of these charges or claims. I do not believe that it is true, that men of loose principles and immoral habits are particularly attached to either system; or that they love *serious preaching*, whether it comes from the lips of a liberal or of an orthodox preacher. So far as my observation has extended, such persons have generally been indifferent to all religion, extremely negligent in their attendance on public worship, and particularly hostile to close and experimental preaching. I know not how it is with other liberal ministers; but as it respects myself, I must say that I have found nothing in all my experience to substantiate the charge which has been brought against the doctrines of our system. I have no reason to believe that my views of religion have been particularly acceptable to the irreligious and immoral part of the community. On the contrary, I have never been able to prevail upon persons of this character to attend, except occasionally and at distant intervals, upon my preaching; and I have observed, that, in proportion as men become depraved in their habits, they grow negligent in the attendance on public worship, and hostile to religious institutions generally. Some of my parishioners, I regret to say it, are addicted to intemperance, and other vices; but I have no reason for considering them as particularly friends to me, or as much attached to the doctrines which I preach. Indeed you might expect to find them any where else on the Sabbath sooner than in the house of God, and employed in any other way, rather than in advocating the cause of liberal christianity. And I am inclined to think that the experience of all other liberal ministers has been much the same.

Nor do I believe that the case is essentially different with our orthodox brethren. There may be exceptions with them and with us; but I am persuaded that there is no foundation for the general and sweeping charge, that the Evangelical system, *as now held and taught by its most enlightened advocates*, is a system which falls in with the depraved inclinations of men of corrupt minds. I could not say as much for naked, undisguised Calvinism; a system, which, in all the length and breadth of its deformities, has, I imagine, but few advocates at the present day, even among those who count it an honour to be called after the name of its founder. I esteem it a good omen, that some of the most odious deformities of this system are omitted or carefully concealed in the descriptions of modern orthodoxy; and when I consider what has been, I do not despair of seeing the system at length reduced to the standard of rational christianity and scriptural truth.

But while I would defend the Evangelical

system—or modern orthodoxy—from the charge of being hurtful to good morals, I must still claim for the principles of the Liberal system a more benign and holy influence, than belongs to the principles of the opposite system. The former, I believe to be essentially the doctrines of the Bible; and, as such, *doctrines according to godliness;* and the better they are understood, the more, I am persuaded, will they secure the respect and regard of serious and enlightened men; the more extensively they prevail, the better will it be for every class in the community. Hence it is, that I ardently wish and earnestly pray for the extension and prevalence of Liberal Christianity; yet with the proviso, which, as a fallible man, I think it proper to make, that, if this system be *the device and work of men*, and not the truth of God, *it may*, as in that case it certainly will, *come to nought*.

LUCAS.

Massachusetts Legislature.

The subject of greatest interest that has been agitated in the Legislature, is the petition of the Trustees of Amherst Institution for a charter. The result of the discussion of this subject in the Senate was stated last week. It has since been debated at length in the House. After dicussing the subject for a part of five days, the House refused to grant permission for a bill to incorporate the Institution as a College. In favour of a bill 91; against it 106.

In the five Western counties in one of which this Institution is located, the votes in the Legislature, on its incorporation as a college were as follows:—

Senators.—For it 2. Against it 6.

Representatives.—For it 10. Against it 39.

SALARIES. The bill for the reduction of the salaries of the governor and other officers of the government which was lately introduced into the Senate, was on Wednesday rejected in that body. The following candid remarks on this subject, in the Daily Advertiser, we think worth transcribing;

"The salary of the Governor is certainly not too high, for that of the first office in the commonwealth, and those of the other offices are graduated on the lowest scale on which gentlemen holding them can live in this town, in a manner suited to their character and station in society. We know it is difficult for gentlemen who live in the interior, and who are unacquainted with the expences of living here, to satisfy themselves of the necessity of such an expenditure, and we therefore regard the decision as a more decisive proof of the liberal spirit which influences the members of the Legislature. The vote of the judges' salaries is to be attributed not merely to a disposition to give an adequate and honorable compensation to gentlemen who fill that responsible and arduous office, and who are taken from among the first men of a profession, which they could not be expected to leave without some inducement, but to a respect for the constitution which very clearly, as it appears to us, forbids the dimunition of the salaries of the judges of that court, during their continuance in office. The last objection, we presume was decisive on the minds of most of those who voted on the question."

SUPREME JUDICIAL COURT. A bill for reducing the number of Justices of the Supreme Judicial Court to four has passed both houses. It is expected that the vacancy now existing will be immediately filled.

Congressional Proceedings.

SENATE.

The subjects of most importance that have occupied the attention of the Senate since our last, are the following: The bill to abolish imprisonment for debt.—The bill authorising the building an additional number of sloops of war which was made a subject of considerable debate.—The bill, better to secure the accountability of public affairs. A resolution was also passed in the Senate, and sent to the House for concurrence, recommending an amendment to the constitution of the U. S. which should exclude any person from a re-election, to the Presidency who had sustained the office eight years.

HOUSE OF REPRESENTATIVES.

In our last we gave an account of the debate on the resolutions introduced by Mr Webster, respecting Greece. This debate continued till Monday, Jan 26, when a motion mas made by Mr Rich of Vermont, that the Committee rise *without taking any question whatever on the subject.* The motion was carried in the affirmative.

On TUESDAY, the 29th—Among other business, a resolution passed, calling upon the President for information respecting the suppression of the Slave Trade.—On WEDNESDAY, the House resolved itself into a committee of the whole on surveys &c. of Roads and Canals. The debate on the subject, occupied the chief part of the day. The same subject was also debated during the whole of THURSDAY, and the committee rose, and reported progress.

The House adjourned.

GENERAL INTELLIGENCE.

MISS EDGEWORTH'S WORKS. Messrs Munroe & Francis have just published the sixth volume of Parker's uniform edition of Miss Edgeworth's works. This volume contains—Vivian, Emilie de Coulanges, & the Absentee.

The Rev. Ebenezer Newhall, was ordained as pastor of the Congregational Church and Society in Oxford, on Wednesday the 17th ult. Sermon by Rev. Mr Nelson, of Leicester, from Jude 3d verse,——*earnestly contend for the faith which was once delivered unto the saints.*

A painting from the pencil of DAVID, representing Cain meditating the death of Abel, is now in exhibition at Philadelphia, and is pronounced one of the finest specimens of the art ever exhibited in that city.

The number of students in the Theological Seminary at Princeton is 113, viz. First class 27, second class 39, third class 47.

The "Orphan Asylum," of New-York has been established *eighteen* years. The number that have been relieved by the charity of this institution, is 5080.—The present number of inmates is 160–94 boys, 60 girls. As soon as the children arrive to a proper age they are bound apprentices to some suitable employment.

AN ELEGANT MAP of Greece is about to be published by a gentleman in Baltimore. It will appear in the course of a few days, accompanied by a historical sketch of ancient Greece and a detailed view of events connected with the present struggle for liberty in that section of Europe; affording altogether a more extensive fund of information than is elsewhere to be found.

NEW-YORK EXCHANGE. It is contemplated to build a splendid and capacious Exchange in the city of New York to cost from $617,000 to 683,000. Towards which there have been subscribed 433,000, by the Banks, Insurance Companies, Trustees, Merchants & others. It is calculated that the rents will produce an interest on the capital, of six per cent.

FIRES. On the night of the 19th ult. a fire broke out on one of the wharves in Savannah which destroyed *eighteen* buildings.

There was also a fire in New-York, on Tuesday night, the 27th ult. which destroyed two valuable stores; loss estimated at $25,000.

INDIANA. The question of a Convention, to amend the Constitution, was lately submitted to the People of Indiana, and negatived—Yeas 2,601, Nays 11,991.—This is honorable to that state, when it is considered that the supposed object of an alteration of the Constitution was to allow the introduction of slaves—and the clamorous friends of this measure almost succeeded, by their noise, in causing a belief that the majority wished it.

OHIO. It has been mentioned, that the Legislature of Ohio has among its members but one *native* of the state. We have met with the annexed account of the birth-place of the individuals composing this body, which will be a tolerable index to the character of the population from which the state of Ohio is *compiled*. Born in Pennsylv. 27, Virg. 10, N. J. 14, Conn. 10, N. Y. 6, Md. 6, Mass. 5, R. I. 2, Verm. 2, S. C. 2, N. H. 2, N. C. 1, Ky. 1, Ireland 5, and *Ohio one*.

MENDICANT IMPOSTORS. Three persons, foreigners, have been arrested in the town of Ithica, N. Y. as vagrants, being found begging for the Greeks. They had a printed document vesting them with the power of soliciting aid, countersigned by the American Consul at Genoa, and under his Consular seal.

A SUBSCRIPTION for the Spanish Patriot Refugees has been commenced in England, and the Committee, who managed the former Spanish Subscription, has presented $200 to the widow of Riego.

MR CHURCH, has established a Steam Boat on the Lake of Geneva, and has contracted for one on the Lake of Constance.

MR ROTHSCHILD'S vessel, with $500,000, for Russia, arrived safe at Elsineur. The day previous to the receipt in London of the news of her arrival $200,000 were insured on her at Lloyd's at 25 per cent. premium.

A BILL is before the Legislature of Virginia, authorizing a loan for internal improvements, which proposes to borrow on the faith of the state, $3,000,000—one million a year for three successive years.

BANK BILLS are before the Legislature of Pennsylvania for re-chartering several Banks. The Farmer's and Mechanic's are, by this bill, required to pay a bonus of $63.000—and all banks a tax of half per cent. on their capitals paid in.

PETITIONS for three new Banks, at least, are now before the Legislature of Maine, viz. one at Hallowell—one at Winthrop—and one at Bangor.

The LEGISLATURE of Maine has re-considered the former vote respecting the seat of Government. And the subject is now open for further discussion.

The LEGISLATURE of Kentucky has recently terminated a session, after passing 200 laws.

GREEK FUND. The New York Gazette of Monday says, "The Treasurer of the Greek Fund has received, in all, about 10,000 dolls.—and contributions continue to be daily received."

NEWS VIA FRANCE. We learn by a paragraph translated for the American, and which appeared in two Paris Journals, "that Gen. Jackson has been elected President of the United States over Mr Williams, by 35 votes against 25. *N. Y. Statesman.*

NEW CANAL. The committee appointed to ascertain the height of land and such obstructions as might exist to opening a canal navigation between the River St Lawrence and Lake Champlain, have made their report. It appears that the highest point of land above the level of Lake Champlaim is 1245 feet. The whole estimated length of the proposed route is 130 miles, and the whole amount of lockage is 1150 feet. The summit level can be abundantly supplied from the Chatauguy Lake, which is 205 feet higher than the summit level, and the area of which is 4000 acres.

THE SOCIETY OF CHRISTIAN MORALS at Paris, having appointed very respectable Committees on the subject of gaming and lotteries, an unknown person, under the modest title of a Christian, has deposited with the Society 1000 frances, to be adjudged in equal portions to the authors of the best essays or memoirs against these enormous evils. The memoir must consist of not less than 100 nor more than 120 pages.

RUSSIAN CLERGY. Mrs Henderson, in a letter published in the Missionary Herald, says, that at the time when a Bible Society was formed in Novgorod, Russia, there were many of the clergy who had never seen a bible, and on hearing of it, asked what kind of a book it was!

NEW WORKS. Among other publications in the London press, we observe one entitled—*The Origin and Progress of the Greek Revolution, by Mr Blaquiere.* And another with the title of—*Republics of Mexico, Colombia, Peru, Chili, and Buenos Ayres, by J. Henderson.*

The Rev. C. C. COLTON, author of *Lacon*, who has been missing for some time, is now we are told supposed to have been murdered by the persons who were concerned in the death of Mr Weare. This is probably a mistake. He is believed to be in the United States.

The Rev. SEBASTIAN STREETER, of Portsmouth, N. H. has been invited by the First Universalist Society in this city, to become their pastor.

Judge DINSMORE, who has been nominated as a candidate for Governor in New Hapmshire, in opposition to Gov. WOODBURY, has unequivocally declined being considered a candidate. The Concord Patriot names the Hon. D. L. Morill, Hon. Ezra Bartlett, and Gen. Pierce, as suitable candidates. *Centinel.*

ITALY. Sr. Angela Mai continues to make fresh discoveries in the treasures of the Vatican. Among these, are more than a hundred letters of Marcus Aurelius, Frontonus, and others.

It is intended to establish at Rome an English Academy of the Fine Arts. The Royal Academy of London has allotted a certain sum for this establishment, which is to be kept up by annual subscription.

SAMUEL MAVERICK, Esq. has announced in the Pendleton Messenger, that in a late tour to the Eastern States, he has collected upwards of fifty new varieties of the grape vine, with many other rare and valuable plants, for the use of the agriculturalists of that part of the state. He has also succeeded in bringing safe home, a genuine tea plant, direct from Canton, China, by way of New-York.

The Baltimore Gazette states that intelligence has been received from a very respectable source at Gibraltar, that five vessels of war were ordered to sail from Cadiz, for the coast of Peru, by the 15th of Dec. to aid the Royalist cause. It is also rumoured that the French force in the Pacific would join the Spanish in their operations. The French are said to have two forty four gun ships in the Pacific.

The number of deaths in Boston the last year was 1154. Of these 544 were of adults, 380 children, 109 still born, and 121 age unknown. Males 531, females 514. Of consumption 183, fevers 91, old age 39. The number in 1822 was 1203, and in 1821, 1430.

The number of newspapers, chargeable with postage, sent by mail from the Post office in Boston, are found to exceed one hundred and sixty thousand in three months, and those which go free of postage probably exced forty thousand, in the same time. *Patriot.*

Green peas, young turnips, cabbages, carrots, radishes, &c. were in the market at Charleston, S. C. on the 18th Jan. but on the 20th there was a frost.

The tax at Philadelphia, city and county, on retailers of foreign merchandize, which produced in 1821, $17,977 02—last year produced only 3587 88.

A society for employing the poor has been established in Philadelphia.

In the quarter ending Dec. 31, 1823, there were exported from Mobile 4883 bales Cotton, 307,303 feet Lumber, and 16,554 M. Staves.

A young man having been sent upon the roof of a three story warehouse, to shovel away the snow, with a rope round his waist, the whole mass moving suddenly, carried him over the edge of the roof, where he was held by the person at the end of the rope, in great peril for several minutes, until he could be extricated.

ANOTHER FOUNDLING. A male infant, apparently about five weeks old, was left on Thursday evening at the door of a gentleman's house in Salem. We learn that there are some traces of the authors of this inhuman deed. The infant has been deposited in the alms-house.

The state of Georgia sold on the 10th ult. land to the amount of $285,326.

At late dates from Demerara all was quiet.—29 slaves have been hung and 16 shot.

The King of the Netherlands has determined that his representatives at foreign Courts shall be Envoys: thereby lessening his diplomatic expenses more than half, by merely changing the name of his Representatives.

An intrigue is reported to be on foot among the continental powers, for making the son of the Ex-King of Sweden, Sovereign of Greece.

A decree has been issued by the Portuguese Monarch, prohibiting the inhabitants from ordering any journal or pamphlet printed in a foreign country in the Portuguese language, unless the author had personally obtained a license.

The King of Spain has appointed Inspectors of Books, to decide on such as may be imported and sold.

The Russian minister at Madrid, is said to talk loud of the United States, as the source of all the revolutionary principles, which trouble so much the crowned heads of Europe.

FROM ST. SALVADOR.

Letters under date of 16th Dec. have been received in this city, which state that the greatest disorder existed there, which was occasioned by the recent tyranical acts of the Emperor at Rio—such as dissolving the Cortes, arresting and transporting the leading members of that body, and his contemptuous deportment towards the Deputies from St. Salvador.

Mobs were collecting in different parts of the city, for the ostensible purpose of discovering and sending off the old Portuguese—many of whom had secreted themselves—but the real object was plunder in which they had indulged to considerable extent. The militia had on several occasions been called out to suppress those tumultuous assemblages, but their movements were so extremely, and as it was thought, designedly tardy, that the object was generally accomplished before the troops reached the scene of riot and plunder. Business was completely suspended.

[*N. Y. Mer. Adv.*

FROM MEXICO.

We are favored with a file of Mexican papers, brought by the Franklin, to the 17th December, and a Proclamation, announcing the decision of the Congress in regard to the future government of Mexico.—It is declared that the "*Mexican Nation adopts for its government the Representative popular Federal Republican form.*" Illuminations and rejoicings were going on throughout the country, in honor of this determination.

The Congress was in session at our last dates, arranging the details of the new Constitution.

A treaty of Alliance has been formed between the republics of Colombia and Mexico. The governments agree to support each other in their independence, and engage to use their good offices to obtain the co-operation of all the South American States for the same object. The 17th article binds the contracting parties not to accede to any demands of indemnification, tribute or exaction which the Spanish government or any nation in its name or behalf may set up for the loss of the ancient supremacy of the mother country. They also bind themselves not to enter into treaty with Spain, or any other nation, to the prejudice of their independence, but that they shall sustain on all occasions their mutual interests, with the dignity and energy becoming a people free and independent; friends, brothers and confederates.—[*Ibid.*

PORTO RICO PRIVATEERS. Capt. York, arrived at Charleston from Porto Rico, informs that orders had been received there from Old Spain, since the re-establishment of King Ferdinand, to enforce anew the Blockade of all the ports and places on the Main, which are in the possession of the Independents; and that privateers were fitting out with all expedition, to carry these orders into effect. We may therefore expect to see renewed the system of legalized piracy, formerly carried on by the Panchita and others; unless they are restrained by our vessels of war in that quarter. *Courier.*

THE GREEKS.

London papers to Dec. 8th have been received in New-York. No very interesting intelligence seems to have been received by them, excepting the following paragraphs respecting Greece:

"An article from Contantinople of Oct. 25, observes:——Whilst the Journals of Smyrna and their contemporaries were announcing the defeat of the Greeks, the later gained a signal victory at Lapsi, on the 1st of October and following days, over the Schapetals of Scodra. The loss of the Turks was 5000 men. The Greeks had 200 men killed and 15 women; for the Etolian females have formed corps which do not yield in valor to their husbands and brothers.—They have also to deplore the loss of one of their best captains, Starnaris Travellas, who died with his arms in his hand. Is is said, that after this combat the Albanese commenced their retreat; and indeed the thing seems so certain, that we may regard the campaign as terminated.

Extract of a letter from a Bostonian, residing at Smyrna, dated Nov. 22d 1823—received per brig Nile.

"The Greeks go on famously. A naval action has lately been fought, in which the Greeks captured a sloop of war several brigs and schooners, and transports.—The sloop of war was formerly an American ship, belonging to New-York, captured during the war by the English, and sold lately to the Turks.

P S.—I have just time to add, we have this moment received official news of the surrender of Corinth to the Grecian army, under a capitulation: the prisoners to be landed in Asia. The Greek vessels, with the prisoners, are now in the Gulph, with the intention of landing them. It is an all important place for the Greeks, whose cause appears daily to brighten."

MARRIED,

By the Rev. Mr. Parkman, Mr Elisha Merriam to Miss Sarah Pike.

In Attleborough, by Rev. Mr Hall, Mr Reuben G. Metcalf, of Wrentham, to Miss Sarah Ann Cushman, of the the former place.

In Augusta, Geo. Mr Benjamin Herrick, to Miss Jane B. Jennings, formerly of Boston.

In this city, Mr Charles Hazen, to Miss Nancy Brown—Mr William Edgar, to Miss Harriot G. Lemon.

In Newburyport, Mr Michael Moore, to Miss Lydia Hoyt—Capt. Stephen Plummer, to Miss Lydia Pilsbury, both of Newbury.

In New-Bedford, on the 7th inst. Rev. Philip Colby, of Middleborough, to Miss Eliza Standish, of the former place.

In Cambridge, on Thursday last week, by the Rev. Dr Holmes, Mr Nathaniel J. Wyeth, to Miss Elizabeth Jarvis Stone, both of Cambridge.

In this city, by the Rev. Mr Sharp, Mr Charles W. Moore, of the firm of Moore & Prowse, publishers of Zion's Herald, to Miss Charlotte Tolman.

DIED,

In Taunton, Mrs Elizabeth D. Read, aged 39, wife of Wm. Read, Esq.

In Springfield, Miss Lucy Carew, aged 62.

In Knoxville, Tenn. Francis Dalzell, Esq. formerly post-master, aged 47. The first head of a family who has deceased in that town for twenty years past.

At Somersworth, of typhus fever, Mr Ebenezer W. Ball, aged 27, agent of the Salmonfalls Manufacturing Company.

In East-Bridgewater, Capt. Levi Washburn, aged 72.

In Easton, Rev. John Tinkham, a located minister in the Methodist Episcopal Church. A man much respected and beloved, even by those of other communions, for his exemplary christian deportment, and his catholic and evangelical spirit.

In Milton, 24th inst. Miss Frances Crehore, aged 57.

At the Small Pox Hospital, in Lexington, of small pox, a child of Mr Thaddeus Reed, aged 3 months—Mr Luther Prescott, aged 30, and Capt. ——Priest, aged 68.

In Barre, Mr Nathan Willis, aged 85.

Deaths at Philadelphia, in the week ending the 24th, 120, inluding 23 of the Small Pox.

At Brooksville, Me. on the 24th ult. Colin Lawrence of Castine, aged 25—regretted by all who knew him.

In Kennebunk, George W. Wallingford, Esq. Counsellor at Law.

On the 17th inst. at his residence in Baltimore county, Md. Mr Oliver Matthews, in the 103d year of his age.

In Brookline, Mr Thomas Davis, aged 27 years.

At Quincy, Mrs. Catherine Louisa Smith, aged 75 years.

At New-Bedford, Mr Jirah Willis, aged 93.

In Salem, Mrs. Mary Peele, relict of the late Mr Robert Peele, aged 83.

Gospel Advocate.

JUST PUBLISHED by J. W. Ingraham, Franklin Avenue, Court-street, the Gospel Advocate, for February, 1824.

CONTENTS.

Theological; The Gospel Covenant, No III.—Sermon, No xxx. on Psalms xlviii. 9; Historical Account of Christ Church, Boston—Remarks on Modern Christianity—Extract respecting the Greeks, from the Rev. Mr Boyle's Sermon, Christmas, 1823—Scripture the Guide of Life, a Tract—Clerical Amusements—Adversaria, on the Style of a Sermon, Deity of Jesus; Deity of the Holy Ghost; Transubstantiation; on Dress.

Religious Intelligence; General Convention of 1823, Colonization Society; Standard Edition of Book of Common Prayer; History of the Church—Standard Edition of the Holy Bible; Canons—Report of the Committee on the State of the Church, Vermont; Massachusetts—Rhode Island; Connecticut—New-York—New Jersey. Feb. 6, 1824.

JUST published by Wells & Lilly, and for sale at their Bookstore, Court-street, Cummings, Hilliard & Co. No 1, Cornhill, at the Bookstore in Cambridge, and at the Counting Room of the Christian Register, "A Sermon, by Rev. W. Allen, delivered in Billerica, at the interment of Rev. Henry Cumings, D. D. *Second Edition.* Feb. 6, 1824

FOR sale at this office, on very reasonable terms, the following valuable works.
Wakefield's Translation of the New Testament.
Ostervald's Bible.
Butler's Analogy of Natural and Revealed Religion.
Buck's Theological Dictionary.
Law's Serious Call to a Devout and Holy Life.
Chalmer's Discourses.
Reed's Apology for Infant Baptism.
Paley's Natural Theology.
Paley's Evidences of Christianity.
Bancroft's Sermons.
Lathrop's Sermons.
Family Prayers.

Deacon Holmes' Letter.

FOR sale at this office a few copies of "A Letter from DAVID HOLMES, to the Church of Christ in Amherst, N. H.

THE Poor can be vaccinated free of expense at the Surgical Infirmary, No. 22, Congress-street, every Monday between the hours of 3 and 4, P. M. where also, all poor applicants suffering under surgical disease, will receive gratuitous advice and attendance every day in the week between the hours of 3 and 5, P. M.

N. B. Genuine Fresh Vaccine Matter will be forwarded to Physicians or other persons in the interior of the Country on application to the Superintendant of the Surgical Infirmary, for which, however, a reasonable compensation will be required.

POETRY.

Written by an Officer long resident in India, on his return to England.

I came, but they had passed away—
The fair in form, the pure in mind,
And like a stricken deer I stray,
Where all are strange and none are kind;
Kind to the worn, the wearied soul,
That pants that struggles for repose;
O that my steps had reached the goal
Where earthly sighs and sorrows close.

Years have passed o'er me like a dream,
That leaves no trace on memory's page;
I look around me and I seem
Some relic of a former age.
Alone as in a stranger clime,
Where stranger voices mock my ear;
I mark the lagging course of time,
Without a wish—a hope,—a fear!

Yet I had hopes, and they have fled;
And I had fears that were too true:
My wishes too!—but they are dead,
And what have I with life to do?
'Tis but to wear a weary load,
I may not, dare not, cast away;
To sigh for one small, still abode,
Where I shall sleep as sweet as they;—

As they, the loveliest of their race,
Whose grassy tomb my sorrows steep:
Whose worth my soul delights to trace,
Whose very loss 'tis sweet to weep!
To weep beneath the silent moon,
With none to chide, to hear to see;
Life can bestow no dearer boon
On one whom death disdains to free.

I leave the world that knows me not,
To hold communion with the dead;
And fancy consecrates the spot
Where fancy's softest dreams are shed.
I see each shade, all silvery white,
I hear each spirit's melting sigh;
I turn to clasp those forms of light,
And the pale morning chills my eye.

But soon the last dim morn shall rise,
The lamp of life burns feebly now,—
When stranger hands shall close my eyes,
And smooth my cold and dewy brow.
Unknown I liv'd—so let me die;
Nor stone, nor monumental cross,
Tell where his nameless ashes lie,
Who sigh'd for gold and found it dross.

MORNING PRAYER FOR A CHILD.

O God! I thank thee that the night,
In peace, and rest, hath passed away,
And that I see in this fair light,
My father's smile that makes it day.
Be thou my guide: and let me live
As under thine all seeing eye;
Supply my wants my sins forgive,
And make me happy when I die.

EVENING PRAYER.

Another day its course hath run,
And still, O God! thy child is blest;
For thou hast been, by day my sun,
And thou wilt be, by night, my rest.
Sweet sleep descends my eyes to close,
And now, while all the world is still,
I give my body to repose,
My spirit to my Father's will.

MISCELLANY.

THE HOLY ALLIANCE.

In the speech of Mr Webster on the Greek question there are some passages so beautiful, and at the same time containing such just, noble and elevated views, that we cannot resist the desire to preserve some of them in our columns. Our principal object, however, is, to give to those of our readers, who do not see the speech, some idea of the character and objects of the *Holy Alliance*, so called, as they are developed by Mr Webster. Our extracts will be brief and desultory.

"The age, said Mr Webster, is a peculiar one; it has a marked and striking character, and the position and circumstances of our country are no less so. Had we enjoyed the option, at which period of the world's history, as thus far disclosed, our personal lot should be cast, none of us surely, would wish to have been born in any other time, or in any other country. There has occurred no age that may be compared with the present, whether in the interest excited by what now is, or the prospect it holds out to what shall be. The attitude of the United States, meanwhile, is solemn and impressive. Ours is now the great Republic of the earth; its free institutions are matured by the experiment of half a century: nay, as a free government, it goes farther back—the benefits of a free Constitution have virtually been enjoyed here for two centuries. As a free government, as the freest government, its growth and strength compel it, willing or unwilling, to stand forth to the contemplation of the world. We cannot obscure ourselves, if we would; a part we must take, honorable or dishonorable, in all that is done in the civilized world. Now, it will not be denied, that, within the last ten years, there has been agitated in the world a question of vast moment—a question pregnant with consequences favorable or unfavorable to the prevalence, nay, to the very existence, of civil liberty. It is a question which comes home to us. It calls on us for the expression of our opinion on the great question now before us. Assuredly, if there is any general tendency in the minds and affairs of men, which may be said to characterize the present age, it is the tendency to limited governments. The enlightened part of mankind have very distinctly evinced a desire to take a share, at least, in the government of themselves. The men of this age will not be satisfied even with kind *masters*."

[While this spirit is operating, there is, says Mr Webster, an "antagonist principle at work." Alluding to the *Holy Alliance*, he proceeds to say:—]

"The doctrines advanced (and which are promptly supported by a great force) go to prostrate the liberties of the entire civilized world, whether existing under an absolute, a monarchical, or a republican form of government.—They are doctrines which have been conceived with great sagacity, they are pursued with unbroken perseverance, and they bring to their support, a million and a half of bayonets.

[He then gives the following remarks on the proceedings of the *Allied Sovereigns*:—]

"The entire overthrow of the late French Emperor, left the European world in a state of very great excitement. In September, 1815, the Sovereigns, who had, by their united exertions, succeeded in putting down the French power, entered into and published to the world, an instrument of agreement which has since been familiarly known by the title of the *Holy Alliance*. This paper, which appeared immediately, on the restoration of the Bourbons, had its origin with the cabinet of Russia. Its appearance excited, at first, but little comparative interest. It was regarded as little more than a devout expression of gratitude for the success which had attended their united exertions in bringing the long war of Europe to a conclusion. It professed to be nothing more than a declaration, that the sovereigns who joined in it, would in future, conduct their respective governments on principles of the public good, and with a sacred regard to the christian religion. Such a combination was certainly novel. Nothing like it had ever been published by kings. Yet in the view of it which he had just expressed, it attracted no very great share of attention. On the face of it, there seemed nothing to object to. All that was strange about the transaction was, that monarchs, who professed christianity and civilization, should stipulate to do what, without any such stipulation, it was their acknowledged duty to do; the contract bound them to nothing to which they were not morally bound already. What was the amount of the contract? That they would not violate christianity, nor disturb the peace of Europe. At best, such a contract was supererogatory.—It was remarkable, that a certain writer on treaties, when defining what a treaty is, supposed, as possible, such a case as has occurred, and certainly spoke very disrespectfully of such a treaty as the Holy Alliance actually was. His words Mr W. quoted as follows:—

'It seems useless to frame any pacts or leagues, barely for the defence and support of universal peace, for, by such a league, nothing is superadded to natural law, and no agreement is made for the performance of any thing, which the parties were not previously bound to perform, nor is the original obligation rendered firmer or stronger by such an addition. Men of any tolerable culture and civilization, might well be ashamed of any such compact, the conditions of which imply only that the parties shall not offend in any clear point of duty. Besides we should be guilty of great irreverence towards God, should we suppose that his injunctions had not already had sufficient obligation upon us to act justly, unless we ourselves voluntarily consented to the same engagement: as if our obligation to obey his will, depended upon our own pleasure.

'If one engage to serve another, he doth not set it down expressly and particularly among the terms and conditions of the bargain, that he will not betray nor murder him, nor pillage nor burn his house. For the same reason *that* would be a dishonourable engagement, in which men should bind themselves to act properly and decently, and not break the peace."—*Puffendorff.*

Such were the sentiments of this eminent writer. How nearly he has anticipated the case of the Holy Alliance, Mr W. said would appear from comparing with what he then wrote, the preamble to that alliance, which Mr W. read, in the following words:—

"In the name of the most Holy and Indivisible Trinity." "Their majesties the Emperor of Austria, the King of Prussia, and Emperor of Russia,"—"solemnly declare, that the present act has no other object than to publish in the face of the world, their fixed resolution, both in the administration of their respective states and in their political relations with every other government, to take for their sole guide the precepts of that holy religion, namely, the precepts of justice, christian charity, and peace, which, far from being applicable only to private concerns, must have an immediate influence on the councils of princes, and guide all their steps, as being the only means of consolidating human institutions, and remedying their imperfections."

[In commenting upon this alliance, Mr Webster proceeds to say;—]

"It contained two principles, which were now declared to form a part of the law of the world—the enforcement of which was threatened by a million and a half of bayonets. The first of these is, that all constitutional rights come from the crown. "All useful and necessary changes, (says the Laybach Circular, of May, 1821,) ought only to emanate from the free will and intelligent conviction of those whom God has rendered responsible for power." This principle, Mr W. said, carried Europe back at one remove, to the middle of the dark ages.

* * * * * * *

"What, said Mr W. is the nature of that Alliance? Alliances between nations, for the purpose of mutual advantage or defence, had been often heard of—but an alliance such as that at Laybach had never dared to be declared to the world. Was this an alliance of nation with nation? No, Mr W. said—it was an alliance of crown against the people; of sovereigns against their own subjects; it was, in a word, the physical force of all governments against the rights of the people in all countries. What was the natural tendency of such an alliance? It was to put an end to all nations as such. Extend the principles of that alliance, and the nations are no more—there are only Kings.

* * * *

"This alliance, Mr W. said, had changed the leading policy of Europe. It had made it criminal for the people to combine, or to resist the will of either of these Sovereigns. If, for example, a Spaniard attempted to resist the Inquisition, he offended not only the King of Spain, but he sinned also against the Emperor of Russia. Or, if a Greek attempted to resist the Turkish scimetar, he, too, offended the Emperor of Russia. To use the words of the Verona circular, such a man 'throws a firebrand into the midst of the Ottoman Empire.'"

[The other principle to which Mr W. alluded was the following declaration of the Sovereigns at Troppau:—]

'The powers have an undoubted right to take a hostile attitude in regard to those states in which an overthrow of the government may operate as an example.'

[In alluding to the evils which spring out of this principle of interference with the internal affairs of other nations, Mr W. says:—]

"A second question, however, may here be asked. What can we do? This thunder is at a distance—the wide Atlantic rolls between—we are safe; would you have us go to war? Would you have us send armies into Europe? No; I would not. But this reasoning mistakes the age."

"Formerly, indeed, there was no making an impression on a nation but by bayonets and subsidies, by fleets and armies; but the age has undergone a change; there is a force in public opinion which, in the long run, will outweigh all the physical force that can be brought to oppose it. Until public opinion is subdued, the greatest enemy of tyranny is not yet dead. What is the soul, the informing spirit of our own institutions, of our entire system of government? Public opinion. While this acts with intensity, and moves in the right direction, the country must ever be safe—let us direct the force, the vast moral force of this engine to the aid of others. Public opinion is the great enemy of the Holy Alliance. It may be said that public opinion did not succeed in Spain. Public opinion was never thoroughly changed there; but does any man suppose that Spain is not at this day nearer, not merely in point of time, but intellectually and politically, nearer to freedom than she was last Spring?—True, indeed, the Bourbon power did make an almost unresisted march from the Pyrenees to Cadiz, but is Europe satisfied? Public opinion is not conciliated nor destroyed—like Milton's angels, it is vital in every part—and this followed back the conqeror as he returned, and held Europe in indignant silence. Let us then speak: let us speak well of what has done well for us. We shall have the thinking world all with us—and be it remembered, it was a thinking community that achieved our revolution before a battle had been fought."

[After speaking of the present and past state of Greece, her unparalleled sufferings, and her noble and heroic sacrifices in the cause of liberty, he proceeds to speak of the peculiar obligations under which *we* are laid, promptly to extend to her our sympathy and aid. He closes in the following beautiful and striking manner.]

"Mr Chairman, there are some things which, to be well done, must be promptly done. If we even determine to do the thing that is now proposed, we may do it too late. Sir, I am not one of those who are for withholding aid when it is most urgently needed, and when the stress is past, and the aid no longer necessary, overwhelming the sufferers with caresses. I will not stand by and see my fellow man drowning without stretching out a hand to help him, till he has by his own efforts and presence of mind reached the shore in safety, and then encumber him with aid. With suffering Greece now is the crisis of her fate—her great, it may be, her last struggle. Sir, while we sit here deliberating, her destiny may be decided. The Greeks, contending with ruthless oppressors, turn their eyes to us, and invoke us by their ancestors, by their slaughtered wives and children, by their own blood, poured out like water, by the hecatombs of dead they have heaped up as it were to heaven, they invoke, they implore us for some cheering sound, some look of sympathy, some token of compassionate regard. They look to us as the great Republic of the earth,—and they ask us by our common faith, whether we can forget that they are struggling, for what we now so happily enjoy? I cannot say, Sir, that they will succeed; that rests with heaven. But for myself, sir, if I should to-morrow hear that they had failed,—that their last phalanx had sunk beneath the Turkish scymetar,—that the flames of their last city had sunk in its ashes,—and that nought remained but the wide, melancholy waste where Greece once was, I should still reflect, with the most heartfelt satisfaction, that I have asked you, in the name of seven millions of freemen, that you would give them at least the cheering of one friendly voice."

[To form an adequate estimate of the powers of Mr Webster, he must be *heard* and *seen*. His strong and manly voice, his dignified and commanding manner, the stamp and zeal of fearless honesty and truth, impressed upon his countenance too deeply too be mistaken or doubted,—all combine to make feeble sycophancy quail and tremble, and to fix and concentrate unmingled respect and admiration. He possesses not an atom of the *dandyism* of oratory;—all is plain, unaffected, and straight forward. There is no redundancy, no useless ornament; but every expression, word, look, tells. He is the ELDER PITT of America.]—*N. E. Galaxy.*

GARDINER LYCEUM.

In our last we briefly alluded to that excellent institution the "Lyceum," at Gardiner, Me. The following is the course of studies pursued there.

COURSE OF STUDY.

*First year.**—Arithmetic, Geography, Bookkeeping, Algebra, Geometry, and Trigonometry, with its application to heights and distances.

Second year.—Surveying, Navigation, Chemistry, with its application to agriculture and the arts—Mechanics, theoretical and practical, and Hydrostatics.

Third year.—Natural Philosophy, Natural History, the elements of the Philosophy of the Mind, and of Political Economy.

The Evidences of Christianity, and Natural Theology, are made the subject of Monday morning recitations. There are also, during the last two years, occasional exercises in English Composition.

The above is a general view of the studies. All students are not required to pursue the whole course as here laid down, but will be allowed to omit some studies altogether, and to pursue others to a greater extent, so as best to qualify themselves for the business which they design to pursue.

The Lyceum is furnished with very excellent instruments for surveying and levelling; and with a valuable Philosophical Apparatus. A Library is commenced, which already contains several valuable works in Philosophy and the Arts, besides a small collection of books on general subjects, and which receives some of the most valuable periodical Journals of science and art from Europe.

A piece of land has been presented for an experimental farm, which will be brought into operation as soon as possible.

* *The year commences in August.*

DR. BARTH.

When the well known Dr Barth preached for the first time in his native city of Leipsic, he disdained the usual precaution of having his sermon placed in the Bible before him, to refer to in the case of need. A violent thunder storm suddenly arising just as he was in the middle of his discourse, a tremendous peal of thunder causing him to lose the thread of his argument, with great composure and dignity he shut the Bible, saying, with great emphasis, "*When God speaks, man must hold his peace.*" He then descended from the pulpit, while the whole congregation looked on him with admiration and wonder.

KNOWLEDGE.

Those who know most are most anxious to know more; but those who know but little, think they have but little need of knowledge.

TO EXTRACT GREASE SPOTS FROM CLOTHES.

Spirits of Turpentine is frequently used for this purpose, but in clearing one spot by this process, we have often found to our sorrow, another in its place, deeper and broader. Highly rectified Alcohol is now recommended. The mode of using it is this: a small piece of sponge is wet with it, and rubbed upon the spot very thoroughly, until nothing can be seen, and the cloth nearly dry. In this way grease spots can be taken out from various kinds of silk, from cloaks, from carpets, from the collars of coats, &c. If the alcohol be good and the application judiciously made, the instances of failure will be comparatively rare. When the garment can be washed, good soap and soft water will uniformly succeed in common grease or oil spots; but if any rosin or wax be present, alcohol is indispensable.

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